The Influence of Religious Understanding on The Religious Moderation Attitude of Students at Muhammadiyah Schools In Jember

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ABSTRACT
Religious moderation constitutes a popular terminology in the field of social and religious studies in Indonesia. The key point of this term concerns the manifestation of tolerance in social life, in addition to the equality of rights and humanity. The popularity of religious moderation is inseparable from the multicultural life of Indonesian society which is characterized by different religious beliefs. Muhammadiyah as a large religious organization in Indonesia has an important role and contribution intoeveloping religious moderation in the life of many Muslims in the country. Many schools established by this organization have been designed and constructed on Islamic values as their philosophical basis for developing the curriculum. Hence, a number of subjects such as aqidah, akhlaq, and muamalah are always included as core content in these schools with the aim of fostering both knowledge and understanding of religion for students. The present study aimed thus to examine the influence of the dimensions of aqidah, akhlaq, and muamalah on students' religious moderation attitude in Muhammadiyah schools. The objectives of this study were simultaneously formulated in 4 hypotheses testing, 3 partial hypotheses, and one hypothesis. This research employed quantitative methods involving a multiple linear regression model. The instrument used in this study was a questionnaire containing 40 questions on the Linkert scale. Respondents were 255 students from 3 Muhammadiyah junior high schools. The results showed that the hypothesis was partial in that only the dimension of aqidah showed a significant effect. As for the simultaneous hypothesis testing, the f-count value is 31.319 > f-table 2.64, with an influence value of 0.522 and a significant contribution of 27.2 percent on the R-square value.
Keywords: Religious Understanding, Religious Moderation, Aqidah, Akhlaq, Muammalah, Muhammadiyah Schools

A. INTRODUCTION

There is no need to ask Muhammadiyah about inter- and intra-religious tolerance in the religious life among its members and sympathizers. The religious moderation attitude has become the lifeblood of the Muhammadiyah movement. Quoting from the online daily Republika expressing Azyumardi Azra's opinion about Muhammadiyah movement, he said, "the word religious moderation is just a new term. The thoughts and actions of Muhammadiyah as a religious movement have long reflected religious moderation as early as 1912". That is, since its inception, Muhammadiyah has asserted itself as an Islamic movement for da'wah and tajdid. Although it appears as fundamentalist by returning to the basis of the Qur'an and Sunnah, it is non-apathetic. That is, it reflects modernist thoughts and movement with a spirit of purification (Bakhtiar, 2020; Yulianto, 2020).

The concept of progressive Islam promoted by the Muhammadiyah movement illustrates the spirit of rationalism, pragmatism, and vernacularization (Hamzah, 2016). The characteristics of rationalism, pragmatism and vernacularization are based on the model of preaching of kyai Ahmad Dahlan. The characteristics of rationalism are concerned with the model of integrating the interpretation of the Qur'an into the social conditions of society. Meanwhile, pragmatism is concerned with the plurality of Muhammadiyah's charities ranging from education to health. Finally, vernacularization is concerned with the interpretation learning model implemented by Kyai Ahmad Dahlan (Mukhtarom, 2015; Mursalim , 2014; Ningmas, 2015). Da'wah pragmatism may best be interpreted as a solution for Muhammadiyah in attempting to cope with those problems that people face in their life based on the universal human dimension (Setiawan, 2019).

One of the steps of Kyai Dahlan's idealistic pragmatism in problem solving is the idea of establishing an educational institution by maintaining general religious values through combining general and religious educational practice. This idea, besides being pragmatic, is intended as a solution to overcome the social problems of society, especially in the field of education (Mayarisa, 2018; Mubaroq et al., 2020; Putra, 2018). The initiation of kyai Ahmad Dahlan's thoughts and steps on educational institutions is in line with the concept of Islamic education which is multidimensional and multicultural, integrative-interconnective, integrative-transformative, as well as holistic (Hidayat, 2014; Rusydi, 2011; Zuraidah & Aizan, 2014).

The contribution of educational institutions or schools as Muhammadiyah's charitable efforts in teaching religious knowledge impacts significantly on creating younger generations who are characterized by superior and good character (Haningsih, 2016; Siddiq

& Salama, 2018). On the other hand, the complexity of Islamic religiosity, with a radical style that is interpreted as religious behavior denying the truth of the perspectives of other groups involving rigid and literalist tendencies, must be massively prevented (Qodir, 2019). Religious knowledge must be transformed with values that promote humanitarian, tolerance, dynamics and progressive nature as a feature of renewal (tajdid) inherent in the Muhammadiyah manhaj in various dimensions of human life (Fanani, et.al., 2021).

Both knowledge and religion which constitute two words of a related concept have different points that may be transformed into a unified process in the context of implementing education and teaching. Although the term knowledge is "sui generis", it can be interpreted as awareness, understanding of certain aspects of a reality. The change from a negative to a positive process is related to the development of knowledge and understanding by using various methods and concepts through formal and informal processes such as education and experience (Agarwal, 2017; Ridwan et al., 2021; Vega-Encabo, 2016). The concept of knowledge has 6 levels starting from knowing, understanding, application, analysis, synthesis to evaluation (Notoadmaja, 2012). Religion also has a "sui generis" dimension with various complex perspectives on its universal definition, but there are standard concepts that apply to every religion (Casey, 2021). Referring to the definition of religion which etymologically comes from the word "*religio*" rooted in the work of *re-ligare* which means to bind back (Rozak & Ja'far, 2019).

The definition above when being taken into the context of Islam concerns submission, obedience and obedience by carrying out all orders and staying away from Allah's prohibitions (Sodikin, 2003). In light of this description, the meaning of religious knowledge can be interpreted as a process of knowing by using methods and concepts both formally and informally such as education and experience that affect submission, obedience and devotion to Allah. This context is, of course, a collaboration of human potential represented by rationality and religion via referring to the sources of the Qur'an and Sunnah.

The influence of the existence of religious knowledge, especially the one that is obtained through formal education, will have an impact on the development of student religiosity. Religiosity is a form of piety that is constructed between the transcendental and worldly dimensions (Febriana & Qurniati, 2021). Religiosity is a picture of the synergism between qualified religious knowledge and the dimensions of humanism or essential humanity. Religiosity as a form of embodiment of the level of religious knowledge possessed which is used as a basis for perspective in seeing, interpreting and interweaving has an impact on the attitudes and behavior in social life.

The impact of religious knowledge that currently becomes a popular discourse commonly discussed is about religious moderation. The development of this perspective cannot be separated from the construction of a multicultural Indonesian society. The attitude of religious moderation in Indonesian context includes several aspects such as tawazun (balance), i'tidal (straight and firm), tasamuh (tolerance), musawah (egalitarian), shura (deliberation), ishlah (reform), aulawiyat (puts precedence over what is prioritized), tathawur wa ibtikar (dynamic and innovative) (Habibie et al., 2021; Nurdin, 2021), all of which are packages of the philosophy of tolerance (Abror, 2020). Referring to this concept, Muhammadiyah educational institutions must be able to actualize and realize an attitude of religious moderation through the education and learning process which is being carried out (Herman, 2020; Sutrisno, 2019).

The role and contribution of Muhammadiyah educational institutions in producing a superior generation in the terminology of insal kamil (Rofi et al., 2020) is an ideal goal which needs to be initiated from the start. Progressive characteristics that synergize the dimensions of religion and science, with dimensions of tajdid in all areas of life, and the egalitarian education model of Muhammadiyah can be realized with both knowledge and understanding of religion that are gained through the learning process, all of which will affect students' religious moderation attitudes (Nadlifah, 2016).

1. *Knowledge and Understanding of Religion*

The discussion of religious knowledge is not only limited to the domain of cognitive competence, but rather also concerns the dimension of understanding which has an impact on the applicability of religious values and teachings in life. The instructional materials for religious knowledge at Muhammadiyah schools at all levels, both junior and senior secondary levels, are accommodated in the Ismuba curriculum including subjects of the Qur'an, aqidah, akhlaq, fiqh, date and muamalah, Muhammadiyah education and Arabic. All of these subjects refer to the standard of competence which has been compiled by covering the dimensions of attitudes, knowledge and skills based on an integrative-holistic curriculum paradigm (Majlis Dikdasmen PPM, 2017). The nature of the Islamic religious education curriculum in the style of Muhammadiyah is better known as Ismuba (al-Islam, Kemuhammadiyahan and Arabic) is the result of the process of developing a national standard curriculum for religious education (Wibisono, 2020).

Some of the materials included in the Ismuba curriculum, which can provide an understanding of aspects of life explicitly, are the Qur'an, aqidah, akhlaq, fiqh and muamalah. The Qur'an includes an understanding of the verses relating to humanity and

divinity. Aqidah includes the dimensions of divinity and faith. Akhlaq includes discussion of the human dimension related to human behaviors with the world and everything in it. Fiqh includes an understanding of the laws in Islam and worship. Finally, muamalah includes the rules of life according to the Shari'a.

Based on these instructional materials, learning is a process of transferring knowledge to foster an understanding of religion. The integrative-holistic nature provides the paradigm of the learning curriculum in Muhammadiyah schools that can make the transfer of value an inseparable part of the learning process. The style of integrative learning is a description of the deconstruction of the dichotomy of science. General knowledge and religion are integral dimensions that contribute to the quality of students (Mashuri, 2021; Masduki, 2017; Setiawan, 2019). The holistic dimension which comes from the word of holism, as a paradigm of Islamic education curriculum in Muhammadiyah schools, aims to build a comprehensive knowledge construction (Sudrajat & Sufiyana, 2020; Sukarman, 2014; Zainuddin, 2011).

Based on this paradigm, the curriculum for Islamic religious education at Muhammadiyah schools is built and designed as an effort to produce graduates who have human instincts in accordance with human nature. Fitrah that puts forward essential human values is not trapped in materialistic pragmatism (Ishomuddin, 2017). The ideals of faith and humanity are the basis of guidance in enacting life. This conceptual framework is the basis for the preparation of research instruments, not only measuring aspects of knowledge and understanding, but also on the influence of the level of implementation in students' daily lives. This reality is very identical with the moderate identity of Muhammadiyah (Yulianto, 2020).

2. *Religious Moderation*

The impetus of the term religious moderation in the Indonesian context is a reaction as a way out of affirming religious and religious identity that is tolerant, dynamic, egalitarian, reformist and far from being radical. The religious moderation paradigm initiated by the ministry of religion has 4 main indicators, namely national commitment, tolerance, non-violence, and accommodating. Religious moderation is not based on a modernized religious context but is focused on the religiosity dimension of Indonesian Muslims. The special content of religious moderation is to counteract radicalism and extremism that can bring about chaos in the lives of people in Indonesia (Syakir NF, 2021; Arif, 2021; Dodego & Witro, 2020).

The presence of the paradigm of religious moderation in the dimensions of people's lives is not without a reason. The nature of multiculturalism, such as ethnicity, culture and religion, can trigger chaos or friction which can threaten the unity, integrity and commitment of people in Indonesia. The multiculturalism style of Indonesia that is represented in the philosophy of "*Bhineka Tunggal Ika*" has become the national motto which prioritizes equality of rights and humanity. Although the dimensions of diversity tend to deal with ethnic and cultural perspectives, in its development, religion is one of the components that constitutes the content of the concept of "*Bhineka Tunggal Ika*" (Dewantara, 2019; Mubit, 2016).

Referring to several studies on religious moderation, aspects that always appear as main indicators include tolerance, equality of rights and humanity. Tolerance relates to aspects of mutual respect for trust and belief. Equality of rights is more in the context of respecting human rights. And humanity in the dimension of positioning humans according to their nature. The concept of religious moderation in Islam is basically not seen partially in life. The spirit of *Surah al-Kafirun* as a normative religious text and hadith, can be used as the main basis that religious moderation, especially in the dimension of tolerance, has become the content of the religious veins of Muslims (Massoweang, 2020; Nafisi, 2018; Usman, 2018; Shafi, 2014).

With regard to the equality of rights as an indicator that always accompanies the concept of religious moderation, it has been comprehensively and clearly described in Islam in a straightforward and careful manner. Equality of rights in various dimensions and aspects such as in family life, society, inheritance, the position of women as described in the Qur'an and hadith. The principle of equality is a frame in seeing humans as a whole in an Islamic perspective (Awad, 2019; Afifi, 2018; Abdushshamad, 2018; Wahyuni, 2019). The third aspect as an indicator in the context of religious moderation is humanity. This context is in line with the terminology of fitrah in the Islamic perspective. The meaning of fitrah can be interpreted simply, i.e., sitting or positioning humans in the right place. The accuracy of the position of humans in human values is the key in presenting a life that is in harmony and in accordance with human values. Understanding and seeing humans not only as "*hayawanun natiq*" or "zoon politicon", but in the dimensions of the position of the whole human being (Al Afify, 2018; Samsuri, 2020; Saryono, 2017).

Based on the above description of the understanding of religion and the core content of religious moderation, a conceptual framework can be constructed as the basis for research. This is important as an illustration to systematize the researcher's knowledge with the

empirical research concepts used. An overview of the conceptual framework can be presented as follows.

Based on the conceptual framework above, an understanding of religion is the main theory related to aqidah (X1), morality (X2), and muamalah (X3) which act as independent variables. The religious moderation variable is positioned as the dependent variable. The conceptual framework building above can be used as the basis for formulating research hypotheses as follows.

H1: There is a partial influence of aqidah on the religious moderation of students at Muhammadiyah schools in Jember district.

H2: There is a partial influence of akhlaq on the religious moderation of students at Muhammadiyah schools in Jember district.

H3: There is a partial influence of muamalah on the religious moderation of students at Muhammadiyah schools in Jember district.

H4: There is a simultaneous influence of religious understanding including aqidah, akhlaq, and muamalah on the religious moderation of students at Muhammadiyah schools in Jember district.

B. METHOD

The purposive sampling model was used as the basis for determining the research sample. The students who were selected as samples were those who had learning outcomes with the highest average value up to the top of 15 starting from grades VIII to IX of 3 schools where they studied. The total number of research samples is 255 students. The frequency distribution of respondents is presented in Table 1 below.

Tabel 1. The Distribution of Respondents

School Name	Class		Number of students	%
	VIII	IX		
SMP Muh. 6 Wuluhan	45	60	105	41,2
SMP Muh. 9 Watukebo	30	75	105	41,2
SMP Muh. 1 Jember	15	30	45	17,6
Sum	90	165	255	100

The research instrument used was a questionnaire with a likert scale consisting of 40 questions in total. Research questions explicitly refer to each component that is part of each research variable. This study employed multiple linear regression techniques analyzing the

data to examine the effect of the component of religious understanding on students' religious moderation attitudes.

C. RESULTS AND DISCUSSION

The results of the study with 10 questions on each research variable, both independent and dependent, the descriptive statistical data can be described in the following table.

Tabel 2. Descriptive Statistics

	N	Range	Minimum	Maximum	Mean	Std. Deviation
Dimension of Aqidah	255	22,00	28,00	50,00	40,1647	3,93504
Dimension of Akhlaq	255	23,00	27,00	50,00	39,2549	3,68142
Dimension of Muamalah	255	28,00	22,00	50,00	40,6235	4,16768
Religious Moderation	255	20,00	30,00	50,00	40,8000	4,25043
Valid N (listwise)	255					

Based on the mean values listed in the table above, it can be seen that the pattern of student answers tends to be in a positive direction with a minimum mean value of 39.25 and a maximum of 40.62.

Based on multiple linear regression analysis to determine the effect of the independent variable on the dependent variable in detail, it is presented in the coefficient table of the results of the analysis as follows:

Tabel 3. Table of Coefficient

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	16,450	2,698		6,097	,000
	Dimension of Aqidah	,453	,083	,419	5,476	,000
	Dimension of Akhlaq	,016	,090	,014	,181	,856
	Dimension of Muamalah	,136	,075	,133	1,811	,071

a. Dependent Variable: Religious moderation

The table above explains that the constant value in column B is 16,450 and the value of the aqidah dimension (X1) is 0.453, the moral dimension (X2) is 0.016, the value is 0.136 in the muamalah dimension. Based on these data, multiple linear regression equations can be arranged as follows.

$$Y = 16,450 + 0,453_1 + 0,016_2 + 0,136_3 + e$$

Referring to the table of output results above and the arrangement of the multiple linear regression equations, it can be explained as the basis for partial hypothesis testing as follows.

The basis of the multiple linear regression equation can be used as a basis for interpreting the results of the research data as follows.

1. If the constant value is 16.450, it means that the independent variables, namely the dimensions of aqidah, akhlaq and muamalah are considered to have constant properties (value 0), then the dependent variable, namely religious moderation, will also have the same value of 16.450. Referring to the description, when there is no change in the value of the dimensions of aqidah, akhlaq and muamalah, then the value of religious moderation does not change.

2. If the regression coefficient value for the dimension of aqidah is 0.453 as the independent variable, it means that the dimension of aqidah is increased in value by 1 unit, while the other independent variables, namely the dimensions of akhlaq and muamalah, are considered constant with a value of 0, then religious moderation as the dependent variable will increase in value by 0.453 . These results indicate that the dimension of aqidah has a positive effect on religious moderation. The concrete meaning of this result is that the higher the value of the aqidah dimension, the higher the student's religious moderation. This is indicated by a significance value of 0.000 <0.05, and the t-test value has a t-count 5.476 > t-table 1.969.

3. Looking at the significance value of the akhlaq dimension variable, namely 0.856 > 0.05, and the t-test value, the t-count value is 0.181 < t-table 1.969. The data can be concluded that the moral dimension has no effect on the student's religious moderation variable. However, the coefficient value which has a positive direction indicates that when the moral dimension increases the value of 1 unit, while the other independent variables, namely the dimensions of aqidah and muamalah are considered constant with a value of 0, then the value of religious moderation will increase by 0.016. These results indicate that the moral dimension can have a positive effect on religious moderation. The concrete meaning of this result is that the higher the value of the aqidah dimension, the more influential it will be on students' religious moderation.

4. The muamalah variable with a regression coefficient of 0.136 for the muamalah dimension as the independent variable, means that the muamalah dimension increases in value by 1 unit, while the other independent variables, namely the dimensions of aqidah and akhlaq are considered constant with a value of 0, then the value of religious moderation will increase by 0.136. However, the muamalah dimension variable has no significant effect on students' religious moderation. This is shown in the results of the significance value 0.71 > 0.05, and the t-test value with a t-count of 1.811 < t-table 1.969.

Based on these data, although the muamalah dimension variable has no significant effect, it has a positive direction on students' religious moderation.

The description of the data analysis above explains that the partial hypothesis test can be stated as follows:

H1 : The dimension of aqidah (X1) has a significant effect on students' religious moderation attitude (Y) at Muhammadiyah schools in Jember Regency.

H2: The dimension of akhlaq (X2) has no significant effect on the students' religious moderation attitude (Y) at the Muhammadiyah schools in Jember Regency.

H3 : The dimension of akhlaq (X3) has no significant effect on the students' religious moderation attitude (Y) at the Muhammadiyah school in Jember Regency.

The next stage is simultaneous hypothesis testing of the research variables. The process is related to simultaneous hypothesis testing using the F test with the research model Y = + 1X1 + 2X2 + 3X3 + e. The conclusion of the F test results the resulting value is 31.319 with a significance value of 0.000. Based on the DF percentage value of 5 percent, the significance value is 0.000 <0.05. Based on the description of the data, it is assumed that this study has met the F test with a value of 31,916 where the value is greater than the F table value of 2.64. The description of the F test data can be seen in the ANOVA tab as a reference for the simultaneous test of the following research hypotheses.

Tabel 4. Simultaneous Hypothesis Testing

Model		Sum of Squares	df	Mean Square	F	Sig.
	Regression	1249,866	3	416,622	31,319	,000[b]
1	Residual	3338,934	251	13,303		
	Total	4588,800	254			

a. Dependent Variable: Religious moderation
b. Predictors: (Constant), dimension of Muamalah, dimension of Aqidah, dimension of Akhlaq

Referring to the results of the data analysis above on the f-test value and the significance value obtained, it can be concluded that the simultaneous test of the dimensions of aqidah, akhlaq and muamalah has an effect on students' religious moderation attitudes. The resulting influence value is in accordance with the following table of data analysis results.

Tabel 5. Influencing Variable

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,522[a]	,272	,264	3,64726

a. Predictors: (Constant), dimension of Muamalah, dimension of Aqidah, dimension of Akhlaq

The resulting influence value is 0.522, while the coefficient of determination (R-square) is 0.272, which describes that the influence of the dimensions of aqidah, akhlaq, and muamalah as components of knowledge and understanding of religion on students' religious moderation attitudes is 27.2 percent. Based on this explanation, the simultaneous hypothesis testing is accepted. The formulation of the hypothesis test can be described as follows.

H4 : Variable dimensions of aqidah, akhlaq, and muamalah have a significant effect on the religious moderation attitude of Muhammadiyah school students in Jember district.

Referring to the description of the results of the data analysis above, only the dimension of aqidah which has a significant effect on the moderating variable of students' religion. The other variables, namely the akhlaq and muamalah dimensions, although included in the category of positive influence direction, did not contribute significantly to students' religious moderation attitudes. However, based on the simultaneous test or together, the independent variables have an effect on students' religious moderation attitudes.

The dimensions of aqidah, akhlaq, and muamalah as components of students' religious knowledge and understanding, in that context basically must be understood more comprehensively. The level of influence that is less significant in the akhlaq and muamalah dimension is not merely that these aspects are not meaningful and contribute to the formation of students' religious moderation attitudes. This is very identical with the values and teachings of Islam which do not see everything as partially compatible. The curriculum context initiated by the primary and secondary education sector, the Muhammadiyah central leadership based on a holistic and integrative paradigm, illustrates that the education and learning process is integral, not at a partial level. The process of planting knowledge and understanding related to religion must be connected and integrated with other dimensions of life.

The significant influence of aqidah as a component dimension of knowledge and understanding of religion on religious moderation is not without a reason. Learning Islamic religious education, on the theme of aqidah, becomes the initial material in every level of religious education. Faith material is the main material that becomes the content of Islamic religious education material, not least in Muhammadiyah schools. The word aqidah has always been the basic point in every learning material such as aqidah akhlaq, aqidah and muamalah, aqidah and worship, aqidah and economics and other fields (Fitriana, 2019; Nisak, 2015).

The dimension of aqidah which is a sacred area and a necessity that must be instilled from an early age, so that it can cause a domino effect on other dimensions of human life. However, the dimensions of akhlaq and muamalah have a very good level of quality, and can even be said to be perfect, and cannot be separated from the dimension of aqidah. The attitude of religious moderation, for example, relating to tolerant behavior, cannot be understood only as a result of the process of moral contribution, but must refer to its basic dimension, namely aqidah (Ismail, 2012; Yusuf, 2018). The terminology of aqidah is an Islamic worldview on various fields of human life. The contextualization of aqidah is not only in the divine area but also in the human area. Belief in the heart, spoken verbally, on the road and incarnated as the basis of life behavior is the essence of the definition and understanding of aqidah, which in the development of aqidah discussion is identical with the term monotheism (Farah & Fitriya, 2019; Rijal, 2014; Subhi, 2015; Farida, 2014).

The akhlaq dimension, as a component of students' knowledge and understanding of religion, is reflected in behavior and attitudes in life both in the school, family and community environment. Although society in general has a perspective that equates morality with character, the essence of the two is different. The main basis of morality is religious normativity, while character is more in the area of community ethical values (Mawardi, 2012; Reksiana, 2018). Although morality in the results of the study has an influence but is not significant, it does not mean that the results of the learning process related to knowledge and understanding of religion do not have a contribution. The pattern of filling in the questionnaire which tends to be positive, which can be seen in the mean value of the questionnaire, indicates that morality is understood as an inseparable component of the dimension of aqidah.

The akhlaq dimension itself in the Qur'an and Sunnah has its own building and position, especially when viewed from the sentence '*innamaa bu'itstu li utammima makarimal akhlaq*', that morality became the central task of the Messenger of Allah in repositioning humanity which at that time was reduced from values. the value of conformity with human nature (Yasin, 2019; Qodariyah, 2017). This context is in line with the content that is the focus of this research related to religious moderation which includes the values of tolerance, equality of rights and humanity. Human nature as a reflection of the typology of humanity in accordance with its nature. The akhlaq dimension in Islam has its own specifications referring to the context of *hablum minallah and hablu minannas*, vertical or horizontal dimensions, divine or insaniyah. The nature of placing in the right position is a simple

reflection of the knowledge and understanding of religion that students have regarding morality.

The muamalah dimension is an area that has more progressive and dynamic human factors. Shifts in perspective and law may occur in the field of muamalah, for example from makruh to haram. The mummalah dimension also intersects with the religious moderation of students in Muhammadiyah schools. Although Muhammadiyah has its own perspective on religion, the process of inculcating knowledge and understanding of religion is egalitarian, not at the doctrinal level, especially in the field of muamalah. The dynamics of human life, and tajdid as a characteristic of Muhammadiyah, muamalah is a field that continues to develop in the perspective of thought based on human nature. Based on this description, the mean value of the muamalah dimension can also be interpreted as a positive aspect. On the other hand, the direction of the muamalah dimension which tends to be positive although not significant, contributes to the simultaneous test of the influence of knowledge and understanding of religion on students' religious moderation attitudes.

The direction of Muhammadiyah school education, as thought by KH. Ahmad Dahlan as the founding father is the integration of general knowledge and religion. Education in the perspective of KH. Ahmad Dahlan which can also be harmonized as a definition of education in an Islamic perspective that is multidimensional and multicultural, integrative-interconnective, integrative-transformative, holistic (Hidayat, 2014; Rusydi, 2011; Zuraidah & Aizan, 2014). Since its inception, Muhammadiyah schools have been based on community problem solving in a pragmatic-idealist paradigm, that accelerating overcoming educational poverty requires concrete but ideal steps with a balance of knowledge, both general and religious, as well as values.

Religious moderation in Muhammadiyah itself has become a down-to-earth spirit, not just at conceptual level an sich. Seeing these conditions, of course, Muhammadiyah schools in the process of developing their students' religious knowledge and understanding are focused on the statement "*khoirun naas anfauhum linnas*" and present the terminology of the concept of "*Islam rahmatan lil alamin*" which in Muhammadiyah itself is stated firmly with the slogan "*baldatun thayyibatun wa rabbun ghafur*" concept that contains a complete level of religious moderation.

D. CONCLUSION

Based on the results and analysis of research data, and the formulation of research hypotheses, it can be concluded: first, the partial hypothesis testing shows that only the aqidah dimension has a significant influence, while the akhlaq and muamalah dimensions have no significant effect but have a positive direction on the religious moderation of students at Muhammadiyah schools; second, the simultaneous hypothesis testing can be confirmed that the dimensions of aqidah, akhlaq, and muamalah which are components of knowledge and understanding of religion have a significant effect on students' religious moderation attitudes in Muhammadiyah schools.

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